

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa
bliver ikke dømt; og
ikke tror, er allerede
fordi han ikke har
paa Guds enbaarne
Navn.

Haugen, Rev. A. K.
dec 12

17de aargang.

Winnipeg, Manitoba, Første Nr. i Februar, 1941

Nr. 3

Den sidste gerning her

Av Johannes Daasvand.

En dag vil for hver av os bli den sidste her paa jord og en gerning vil ogsaa ganske naturlig bli vor sidste her.

Jeg leste nylig i en dagsavis følgende overskrift over en liten nyhetsnotis: "Hun bad aftenbøn med barna — og døde!" Der fortaltes saa om en troende mor. Det var altsaa hendes sidste gerning her at be sammen med sine barn. En lysende minde for dem senere i livet.

En troende sjøgut laa for døden. Omkring sengen stod mor og søsken graatende. Den syke tar sin bibel, peker med den opover og sier med svak, men klar stemme: "Graat ikke, kursen gaar mot himlen!"

Det var hans sidste ord og handling paa denne jord. — Straks etter gik hans frigjorte aand hjem til den Frelser som han her hadde mottatt.

Hvad skal din og min sidste gerning bli her paa jord?

"Den ellevte time" kan komme snarere end noen av os venter. Hvor godt da om Herren fik bevare os vaakne og ventende, saa vi med glede kunde møte ham enten i døden eller i skyen.

Vort arbeide i det daglige liv kan helliges Herren. Ingenting behøver at være "verdslig" i daarlig mening av ordet, dersom vort liv ellers er i Herrens haand.

"Alt det I gjør i ord eller gerning, gjør det alt i den Herre Jesu Kristi navn." Kol. 3, 17.

Rolig og glad kan vi da gaa til vort daglige arbeide, naar det utføres i Jesu navn, enten vi er grøftegraver, vaskekone eller missionær.

Hverken døden eller Herrens komme i skyen skal da komme uventet paa os. — Men faa endelig din sak med Gud i orden idag.

Stillhet

Ved en tidligere anledning forsøkte vi aa gjøre opmerksom paa betydningen av at det hersker stillhet og ro i Herrens hus, især før gudstjenestens begynnelse. Denne betydning vil vi gjerne faa understreke paany.

Stillheten stemmer sinnet til andakt. Først ved den stemningsskapende høitidsro som glider inn i sjelen straks en treder inn i en stille kirke hvor en taus forsamling sitter i tilbedelse og forventning. Dernæst ved den samling av sinnets mangehaande tanker som Aanden virker i en slik atmosfære. Intet stenger det himmelske budskap slik ute som urolige, spredte tanker. Stillheten forut for den egentlige gudstjeneste er hjertets forberedelsessund. Da faar det dybeste i mennesket tid til aa komme forbi døgtankene, frem til sjelens tempelrum, hvorfra bønner stiger som røkelse op mot Gud. Og hjertets lytteorganer blir følsomme overfor den stille aandsberøring som varsler inn Aandens direkte tale gjennom nådens midler.

Søk derfor aa undgaa aa komme — ikke bare *for sent*, men ogsaa *sent* til Guds hus. For derved taper du selv stillhetens forbedelse, og du kan saa lett komme till aa forstyrre den for andre. Gjør det til regel aa komme inn fra ti til fem minutter før gudstjenestens begynnelse. Om bare de ufrivillig forsinkede kom inn i siste liten, og om en samlet menighet undte sig den velgjørende innledning til en stille forberedelsessund i Herrens hus, vilde ganske sikkert en ny lydhørhet raade ved vaare gudstjenester.

—*"Lutheraneren."*

Attention!

Those who wish to send gifts to the men in training at the Norwegian air training camp at Little Norway, Toronto, will please send such articles to Mr. Ruth Riiser-Larsen, 502 Park Lane Apartments, 110 St. Clair Ave., Toronto. The official address of the training camp is Royal Norwegian Naval Air Force, 341 Church St., Toronto.

Gifts for the sailors should be sent to Rev. Berge Overland, Norwegian Seamen's Mission, 408 James St. W., Montreal.

—*Iver Iversen.*

P. S.—A letter from Mrs. Ruth Riiser-Larsen will appear in the next issue of "Hylden." — Ed.

Norges biskoper protesterer mot voldsherredømmet

I svenske aviser blev det 3 februar offentliggjort et brev som Norges samtlige syv biskoper har sendt til den fungerende chef for Kirkedepartementet, statsraad Ragnar Schanke. Brevet lyder som følger:

Etter kirkens bekjennelse staar kirken i forhold til en rettstat, idet Staten ved sine organer forutsettes aa opretholde den rett og rettferdighet som er en ordning villet av Gud. Norges grunnlov fastslaar: "Den evangeliske-lutherske religion forbliver Statens offentlige religion." Det er da nødvendig og vesentlig for kirken aa være klar over om Staten, som ogsaa har med kirkelige anliggender aa gjøre, aksepterer og følger sig bundet til de retts- og moralforpliktelser som kirkens trosgrunnlag, Bibelen og bekjennelsen, inneholder. Dette er nødvendig ut fra kirkens hele vesen. Det har derfor vært av den største betydning at kirkens tilsynsmenn under de forhold som har utviklet sig efter 9 april, har kunnet vise til at retten blir opretholdt baade som folkerett og statlig ordensrett. I flere rundskrivelser har biskopene fremholdt dette. Saaledes Oslo-biskopen i et utførlig sirkulære "Det midlertidige og det evige," juli 1940, og hver av biskopene i rundskrivelse i oktober og november, hvor det heter at vaare lover staar ved makt, og at det er tilsagt dem respekt fra alle myndigheter.

Det er unødigg aa fremholde at for kirken er dette, ifølge dens bekjennelse, et grunnleggende forhold som til enhver tid maa bestemme kirkens holdning.

Kirkens tilsynsmenn har ogsaa hatt full grunn til aa gi den nevnte orientering til prester og menigheter i disse spørsmåal, da den grunnleggende Führerforordning av 24 april er i full overensstemmelse med folkeretten, og da Reichskommissar i sin tale 1 juni gav tilsagn om den i Haagerlandskrigs-ordningens paragraf 46 hjemlede religiøse frihet, og videre i sin forordning av 28 september fastslo at domstolenes uavhengighet skulde forbli urørt.

I den siste tid er det imidlertid kommet op en rekke alvorlige tvil om holdbarheten av det biskopene saaledes har fremholdt for kirkens lemmer. Vi er stillet overfor det spørsmåal om Staten ved sine organ vil opretholde orden, rett og rettferdighet, slik som vaar kirkes bekjennelse forutsetter.

Det foreligger vesentlig tre forhold, som uvilkaarlig maa settes i forbindelse med hverandre, og som er blitt oppfattet derhen at voldsopptreden ikke hindres, men snarere tillates, og at man samtidig har ment aa se tegn til at selve rettsvesenet oppløses i sine grunnleggende faktorer. Konkret uttrykt er uroens årsak først "hirden's" programatiske voldsfremferd, dernæst den samlede høiesteretts tilbaketreden, og sist, men ikke minst, inngrepet i prestenes sjelsørgjeriske taushetsplikt.

Disse forhold foreligger dokumentarisk. Her skal de bare kort resymeres.

1) Hirdens overfall paa Oslo Handels-gymnasium 30 november, hvor ogsaa lærere og direktør blev slaatt ned og sterkt mishandlet, var i sig selv alvorlig nok. Men det alarmerende ved begivenheten blev forsterket ved en programparole som samme morgen blev gitt i partiets offisielle organ, hvor det bl. a. stod: "Vi slaar igjen, saa de skal miste syn og hørsel. Hirdmenn, slutt rekkene! Den som slaar oss en gang, ham slaar vi tifold igjen. Det skal være vaar parole."

Hvis et samfund godkjenner en slik parole og ikke søker for at orden og rett blir forenet, maa det synes som det har brutt med de vesentlige forutsetninger for et rettssamfund. Spørsmåalet blir saa meget alvorligere som det er en rekke tilfelle hvor det ikke har kunnet vært tale om saakalt provokasjon. Saaledes ved det brutale overfall paa Studentersamfundets formann i Trondheim 29 november, videre overfallet 11 desember paa volontør Stabell, som i mørke blev bortført i bil, klædd naken og pisket av hirden, — og andre innen- og utenbys begivenheter. Alvoret økes derved at disse tilfelle ikke er blitt optatt til rettslig behandling og de skyldige straffet. Tvert

imot lot ordensmaktens øverste representant 14 desember utgaa en dagsordre til politiet om ikke aa gripe inn, men "aktivt støtte op om hirden." Det oprørende i de enkelte voldshandlinger synes aa bli et prinsippsspørsmåal for hele samfundets indre sikkerhet.

Ytterligere er det utsendt rundskrivelse fra Innenriksdepartementet av 16 desember, hvor det er paalagt alle Statens og kommunenes tjenestemenn positivt og aktivt aa støtte blandt annet hirden. Det motsatte vil bli ansett som "statsfiendtlig handling" og bli gjenstand for "drastiske straffer."

Saafermt disse ting planmessig videre skulde bli effektivt, vil kirkens tjenere savne grunnlaget for aa kunne veilede samvittighetene angaaende respekten og tryggheten overfor rettstilstanden i samfundet. Derfor ber vi om aa faa legge de foran dokumenterte forhold frem for vaart Kirkedepartements chef.

2) Det annet forhold, som uvilkaarlig blir satt i forbindelse med foregaaende, knytter sig til den utrygghet som opstaar ogsaa for kirkens medlemmer, derved at den samlede høiesterett har nedlagt sine hverv.

Høiesterett slaar fast at Justisdepartementets forordning av 14 november, hvorved departementets chef faar myndighet til aa styrke og opnevne lagrettemenn, domsmenn og rettsvidner, betyr et *inngrep i rettslivet* som er i aapenbar strid med anerkjente rettsprinsipper, og som vil faa de mest skjebnesvangre følger for rettslivet, idet domstolenes uavhengighet er av grunnleggende betydning for rettsikkerheten og fastsatt i grunnloven. Selve det faktum at samtlige medlemmer av landets øverste rettsinstans har funnet sig nødsaget til aa nedlegge sine hverv, maa ogsaa innen kirken skape en dyptgaaende utrygghetsfølelse med hensyn til det bærende grunnlag i samfundets rettsliv.

Naar kirkens bekjennelse (Augustana §16) uthever det legitime i Statens virke og vesen og paa dette grunnlag paalegger enhver kristen aa være lojal mot Staten, da vil herr Statsraaden sikkert være enig i at kirkens tilsynsmenn har rett og plikt til aa si fra og aa be om aa bli orientert om saa alvorlige forhold som de foran nevnte.

Herr Statsraaden vil videre forstaa at alvoret i vaar situasjon ikke blir mindre derved at vi ser hvordan vold avler vold, og at der oparbeides en mentalitet av hat i folket. Ikke minst gaar dette ut over den opvoksende ungdom. Opdragelse til kristne karakterer er ved lov paalagt kirke og skole og er i sig selv en av kirkens centrale livsopgaver. Naar det derfor i en henvendelse fra kirke og undervisningsdepartementet til alle skoleledere, datert 12 november og sendt sist i desember, heter at skolens ansvarshavende folk skal forplikte sig paa ære og samvittighet til positivt og aktivt aa gaa inn for ethvert tiltak og vedtak som det nye styre gjør, da tilspisser det hele sig til en samvittighetskonflikt for det centrale i vaar livsgjerning.

3) Dypt inngrepet i prestens gerning er den nylig offentliggjorte forordning fra politidepartementet, hvorefter den tjenstlige taushetsplikt for prester kan opheves av politidepartementet. Vaar taushetsplikt er ikke bare fastsatt ved lov, men har alltid vært en grunnbetingelse for kirkens og prestens gerning, naar den skal øve sjelesorg og motta skriftemaal fra mennesker i nød. Det er en ufravikelig betingelse for denne kirkens gerning at et menneske kan ha full og ubetinget tillit til at prestene er uløselig bundet av sin taushetsplikt, slik denne har vært utformet baade i norsk lovgivning og i kirkens ordninger gjennom alle tider og i alle kristne land. Aa opheve dette samvittighetens "magna charta" er et inngrep i livsnerven i kirkens gerning, et inngrep som faar en dypt alvorlig karakter derved at forordningens paragraf 5 fastsetter at politidepartementet kan la vedkommende prest fengsle for derved aa fremtvinge forklaring, uten at dette har vært forelagt for

Dr. J. P. Milton antar kirkens kall til en lærerstol ved vaar presteskole

Av dr. J. A. Aasgaard

Fra dr. J. P. Milton har jeg mottatt brev av 22 januar hvori han antar det kall som vaar kirke ved sitt fellesmøte stillet ham til aa bli professor i teologi ved Luther Seminari i St. Paul. Brevet er anført nedenfor. Vi hilser ham velkommen til stillingen ved prestskolen, som han vil tiltræde som ordinær teologisk professor kommende høst. Samtidig ber vi Gud rikelig velsigne hans ferd og virke iblandt oss, og at Guds Hellige Aand maa signe for kirken hans gerning ved vaar profetskole. I vaar Herres og Frelses Jesu Kristi navn byder vi ham et broderlig velkommen inn i rekkene for aa utføre den gjerning som den Norsk Lutherske Kirke i Amerika ved sitt sist avholdte fellesmøte kalte ham til.

Dr. Miltons brev lyder i oversettelse som følger:

Kjære dr. Aasgaard!

Jeg vil herved faa meddele Dem, og gjennom Dem kirken, at jeg antar det kall som den Norsk Lutherske Kirke i Amerika forleden juni tilstillet mig om stillingen som teologisk professor ved Luther Teologiske Seminar.

Jeg ber om aa faa si at den tillit som kirken ved dette kall har vist mig, gir mig frimodighet samtidig som den faar mig til aa bøie mig i følelsen av egen ringhet. Jeg vover aa anta kallet fordi jeg tror at Herren har gitt sin vilje til kjenne gjennom kirkens kall, og at han som saaledes har kalt mig inn i tjenesten, vil selv dyktig gjøre mig til aa utføre den til sitt navns ære. Det gleder mig aa kunne bevidne at jeg kjenner mig i full harmoni baade med ord og aand i de betingelseskraav som er uttrykt i kallelsen, og som ogsaa kommer til orde i Deres personlige brev til mig. For av fullt hjerte samstemmer jeg med følgende uttalelse av Dem: "Det ligger oss varmt paa hjerte at de unge menn som gaar ut fra vaar profetskole, ikke alene er utstyrt med god kjennskap til vaar kirkes lære og regler, men ogsaa at hver eneste en av dem gjennom personlig erfaring kjenner Jesus Kristus som sin Herre og Frelser."

Det sier sig selv at jeg inderlig attraar kirkens bønner for mig. En opmuntring har det vært og er at mange personlig har forsikret mig om at jeg hilses velkommen inn i gjerningen og i fellesskapet. Min personlige bønn er at Kristus maa ophøies i og ved mig.

Med ærbødig hilsen i Kristus, Deres

J. P. Milton.

—Fra *"Lutheraneren."*

I trygghet hos far

Det var en uveirsnat, en av de verste. Det lynte og tordnet. Stormen rystet huset og regnet pisket paa vinduet. Det var belgmørkt.

"Pappa, sover du," lød en liten skarp barnestemme.

"Nei, barnet mit, pappa sover ikke."

En kort pause. Saa lød det igjen: "Pappa, jeg er saa ræd. Maa jeg komme til dig?"

"Ja, kom du, barnet mit."

Om et øieblik laa barnet i pappas arm "Nu er jeg tryg, pappa."

Uveiret raste videre, men det lille barnet hvilte trygt og godt. Det var jo hos far.

Det er uveirsnetter i et gudsbarns liv ogsaa. Anfektelsens mørke legger sig stundom over sjelen. Alt er lukket, alt er mørkt. Trengsler av alle slags møter. Det føles som om undergangen var nær. Man merker intet til Guds faderarm. Øiet speider forgieves etter Jesus, og det føles som om den Hellige Aand er veket bort.

Vi blir liggende og skjelve i mørket mens

domstolen.

Sammen med andre viktige forhold som vi ikke her berører, har alt det anførte tvunget oss til aa rette denne forespørsel til Kirkedepartementet om klarhet, idet vi er forvisset om aa møte forstaelse for alvoret i vaar situasjon.

—*"Lutheraneren."*

HYRDEN

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A Word of Explanation

Due to conditions beyond the editor's control, a number of items in this issue have become almost too stale for publication. We have, nevertheless, chosen to let them go in, rather than force some of our correspondents to accept the disappointment of having produced these contributions to no purpose whatever.

Optryk fra Bytteblade

Vore lesere har nok merket sig at vi iser hvad den norske avdeling angaar maa ty til de faa bytteblade som kommer til vort kontor. At vi setter stor pris paa dette privilegium siger sig selv. Vi kunde ikke godt klare os det foruten. Vi forsøker at kvittere for hvad vi laaner, men ønsker ogsaa paa denne, omend noget indirekte, maate at si tak til de redaktører og andre skribenter som saaledes yder os verdifuldt samarbeide.

stormen ryster troen i dens grundvold.

Men, sier Herren: "Kald paa mig paa nødens dag, saa vil jeg utfri dig og du skal prise mig!"

Saa faar vi lytte efter svaret. For det er ikke vort rop som gir trygghet og trøst, men det svaret fra Gud. Og Herren svarer paa sine barns rædde rop. La saa uveirs-natten være saa mørk og fæl den være vil, Herren vaaker, Herren beskytter. Hvil trygt paa hans ord, det ord som aldrig svikter. Han skal gi alt en god og salig utgang. Glem ikke at du er hos far.

(Hans Bjørndal i "F. F. og R.")

Bulyea, Sask.

Norrøna, Lunner, og St. Olaf menigheter av Pastor H. L. Urness kald har alle sluttet sig til Samfundets "Nye Pensions Plan."

En rik Predikant

En gammel predikant hadde helt grunnlöst faatt ord paa sig for aa være rik.

En dag møtte han ligningskommissæren, som straks begynte aa eksaminere ham:

"Er det saa at De har kapital?"

"Ja," svarte predikanten, "paa en maate er jeg en rik mann."

"I saa fall," sa ligningsmannen interessert, idet han tok op sin bok, "hvor meget eier De?"

"Jeg gleder mig over en god helse. Og god helse er bedre enn rikdom."

"Godt, hvad har De mer?" spurte ligningsmannen litt irritert.

"Jo, jeg har en god hustru, som er verd mer enn perler. Jeg har friske og velopdragne barn."

"Men eier De ikke noe annet?" spurte ligningsmannen.

"Jeg har borgerskap i himmelen. Og den Hellige Aand gir mig forvisningen i mitt hjerte om at jeg er et Guds barn."

"Eier De ingen ting ellers?"

"Nei, paa annen maate eier jeg ingen ting."

"Hr. predikant," sa ligningsmannen, "De er en rik mann. Men Deres eiendom kan ikke skattes."

Rik, men ikke betale skatt!

En Røver —

En predikant hadde engang følgende merkelige samtale med en mann som paa-stod at han var en kristen:

"Har De begynt aa høre Guds ord i noen menighet?"

"Nei," var svaret. Den døende røver gikk ikke i noen menighet, men han gikk allikevel inn i paradis."

"Har De fortalt Deres venner og naboer hvad Gud har gjort for Dem?"

"Nei. Den døende røver talte ikke med sine venner og naboer, og han gikk dog

allikevel inn i himmelen."

"Har De gitt noe til Guds saks fremme?"

"Nei. Den døende røver gav heller aldri bort noe, og han blev allikevel salig."

"Det forekommer mig dog, at der er en forskjell paa Dem og ham: han var en døende røver, men De er en levende."

Jeg saa bare ham

Der fortælles om perserkongen Kyrus, at han paa et av sine erobringstog tok tilfange en fyrste med hustru og barn. Da de blev ført frem spurte Kyrus fyrsten?

"Hvad gir du mig om jeg skjænker dig friheten?"

"Halvdelen av mit kire," svarte fyrsten.

"Og om jeg ogsaa frigir dine barn?"

"Hele mit rike."

"Men hvad gir du mig, om jeg frigir din hustru?"

"Mig selv," svarte fyrsten.

Dette behaget Kyrus saa at han gav hele familien fri uten løsepenger.

Paa hjemveien spurte fyrsten sin hustru om hun hadde lagt merke til hvilken edel, vakker mand Kyrus var.

Hun svarte: "Jeg saa bare ham som var beredt til at gi sig selv som løsepenger for min frihet."

Men der er en som virkelig har git sit liv for din frihet, og det var en evig frihet han kjøpte dig.

Hvem var det?

Jesus, ja!

Vil det ikke være passende for dig at si: "Jeg vet ingen som kan lignes med Jesus. Ham bytter jeg ikke bort for alt i verden. Han eier mig helt."

More Gifts from Mrs. Akre

In the first January issue of *Hyrden* we made known two fine gifts from the late Mrs. J. J. Akre; namely, \$75.00 to Luther Theological Seminary, Saskatoon, and \$50.00 to the Bethany Sunset Home, Bawlf.

We have since received information from Dr. Iver Iversen which shows that the above gifts represent only a fraction of Mrs. Akre's post mortem donations to worthy causes. Quoting from Dr. Iversen's letter of January 25th:

"Mrs. Akre gave away \$725.00 to various activities and institutions in the church. I have received \$100.00 to be used for the benefit of needy pastors in the district."

As will be remembered from our former announcement, the gifts were distributed by the daughters Edith and Adelaide Akre, who state in part,

"She (mother) prayed, sacrificed, and saved in order to do this. We who send this money do so merely because she is not here to do it herself."

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13. —L.

Attention Pastors and Sunday School Superintendents

Central Lutheran Church, Minneapolis, has quite a supply of Sunday School papers and quarterlies left over from last year. These can be had for nothing and can be used to good advantage in our church work. In the first place children living far from church and Sunday School may in this manner be given some instruction by mail, especially where some cooperation on the part of the parents can be secured. Then again there may be places, especially on the mission field, where it is rather difficult to get such material for financial reasons. These can be used even if they are a little old. Will persons interested kindly communicate with the undersigned.

—Iver Iversen,

710 Albert Ave., Saskatoon.

'Tis Lenten Time Again!

I shall attend to that budget of the church early, this year

So that those last days of January,

Rushing on so quickly

May not be so tense and full of care.

Or, that breathless rushing, on the part of self

And those who are to dispense these funds, Wondering if there shall be sufficient for all who look this way for aid!

Let not such fever possess my soul again!

This year, I shall take some cans of tin; Neatly wrap about them picture and verse, Reminding me of sacred privilege that is mine.

I shall ask that boys, with willing feet, distribute these to every home Upon the Avenue and in the alley small.

Ash Wednesday I begin.

One lowly penny for each meal,

From every man and spouse and child.

Surely, not less, in days like these,

When men of Faith are marching as of old,

To tell the world of Him who died.

It was for me, but what of those

Who 'cross the ocean wide

Have never heard the story?

And so, as Lenten days shall come again, I set that lowly can of tin before me,

Not just to catch the crumbs that fall,

but more,

And in the Spirit of Him who "gave it all."

And then, when Easter comes,

That blessed Easter morn,

I shall hear that story of His rising,

With meaning new

For I have sought to sacrifice,

Although in measure small,

And with me there were hundred times a

thousand ten,

To whom these Lenten days,

Brought visions new

Of Him who died and rose again!

Rev. Magnus A. Dahlen,

Chicago, Ill.

(This is the fourth year in succession, that the congregation of the Nazareth Lutheran Church in Chicago, shall seek to raise their budget apportionment, through the Penny-a-meal Boxes during Lent. To these beloved parishioners, and others of the same spirit, the above lines are most affectionately dedicated.)

From Chambéry, Sask.

A pioneer of the Chambéry district near Shaunavon, Sask., has passed away. After a very brief illness, John Edward Moolin died at his home on January 15th at the age of 69 years and 8 months.

The funeral was held at the White Valley church, which was filled to capacity. The pastor, Rev. Jothan, spoke on 2 Cor. 5: 1-10. Rev. A. H. Melom, a former pastor of this church, also took part in the service. The burial took place at the White Valley cemetery.

John E. Moolin was born in Stockholm, Sweden, May 17th, 1871. He came to Iowa, U.S.A., in 1890. Later he went to N. Dak. In 1907 he married Sophia Amelia Johanson of Fargo, N. Dak. In 1911 they moved to Canada and settled in the Chambéry district, Sask., where they since resided.

Mr. Moolin is survived by his wife, Sofia, four children, Edgar, Martha, Alice, and Sylvia. Martha is married and lives at Helena, Montana. The others are at home.

Mr. Moolin was of a quiet, unassuming and kindly Christian spirit. He will be greatly missed not only at home, but also in both church and community. Peace be with his memory. —Cor.

From Saskatoon, Sask.

On New Year's Eve the members of the Luther League, and friends, enjoyed a sleigh ride party, returning later to the Church for games, refreshments, and a Midnight Service.

Sunday School opened for the new year, January 12th with a Sunday School Service for all classes. The attendance last fall was exceptionally good, an increase every Sunday as compared with the previous year. We earnestly pray that our Sunday School may continue to grow.

A Mission Circle was organized last fall among the Junior Sunday School children. The circle meets every second Saturday at the home of Dr. and Mrs. Iversen.

While attending the Home Mission Committee Meeting held in Saskatoon, December 17th., Dr. J. A. Aasgaard, President of the Norwegian Lutheran Church of America, spoke to a gathering in our Church on Tuesday evening. He discussed conditions in Norway, also gave a report of what is being done for the Norwegian forces in Canada.

At the Annual Congregational Meeting held recently four new members were accepted into the Church. All reports showed an increase over preceding years. The most encouraging is the steady increase in attendance at Church Services.

A surprise housewarming was held at the home of Rev. and Mrs. Lokensgard last fall shortly after they moved into their new residence, when many members and friends of the congregation called on them one evening. A very enjoyable evening was spent, during which the presentation of a purse of money was made to Rev. Lokensgard

THE ANNUAL CONVENTION OF THE CANADA DISTRICT, N.L.C.A., will be held at The Bible Institute, Outlook, Sask., July 16—20, 1941. All the congregations of the district are urged to send delegates.

Iver Iversen.

Saskatoon, Sask., Feb. 17, 1941.

and his family by Dr. I. Iversen and Dr. J. R. Lavik.

Yours sincerely,

—Myrtle Engelstad.

Our Task

We have entered upon the new fiscal year — 1941 — one more year of service in the Lord's vinyard. We are wonderfully favored and gratitude should fill our hearts. Just think—ONE MORE YEAR!

What is God's order to us this year? TO GO FORWARD! "The Lord said unto Moses, wherefore criest thou unto me?" Speak unto the children of Israel that they go forward. But lift thou up thy rod and stretch out thy hand over the sea and divide it; and the children of Israel shall go on dry ground through the midst of the sea. Ex. 14: 15-16. This was a soul-stirring charge from the Lord when the people departing from Egypt had reached the Red Sea. This is the charge to us today. God's order is not to stand still or retrench, but to *advance*. In this revealed word of truth and in His providence, in the current events of our restless age and war-torn world, the Lord is indicating that this is His holy will and giving emphasis to the command addressed to the church of the living God: GO FORWARD.

The Lenten Offering

In order to obey the Lord's call to advance it is important to start early with our budget ingathering. The late start has caused many congregations to fall short in this work and lack of support has often retarded the work of the Kingdom. The church has therefore repeatedly urged the weekly and monthly giving and the quarterly offering.

Lent is the season of our church year set aside for the Penny-a-Meal plan. It is a splendid plan used by hundreds of our congregations. Penny-a-Meal during Lent from 548,023 members would bring in the larger part of the budget the first quarter. We recommend most heartily that every congregation make efficient use of the Penny-A-Meal plan beginning Ash Wednesday, February 26th and closing at Easter time.

We plead most earnestly with every congregation to make use of this plan this year and thereby raise the greater part of the budget the first quarter. Labels and containers and literature may be secured on request from the Stewardship Department.

—A. J. Bergsaker.

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

HYRDEN ORDER BLANK

(Clip out and mail to Mr. Josef B. Haave, Luther Seminary, Saskatoon, Sask.)

Date

Dear Mr. Haave:-

Enclosed please find \$..... in payment of my own (new, old) subscription for years.

(Name)

(Address)

The above stated amount also covers a gift subscription for years to:

M

(Name)

(Address)

P. S.—We shall be pleased to send, at no extra cost to you, a neat greeting card to the beneficiary of your gift subscription, stating who is responsible for the present. If you wish us to do so, check here

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10. 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in February, 1941

Bible Course at Birch Hills

Pastors of the Prince Albert Circuit were instructors at a two weeks Bible Course conducted at Birch Hills, Sask., Jan. 27—Feb. 9. The course was conducted for the benefit of those who were unable to attend the Bible Institute at Outlook, and also with the hope that it might serve as an incentive for more of our young people to attend S.L.B.I. at Outlook next year. There were eleven students in attendance the first week and sixteen the second week. Others were prevented from attending because of illness. It was the first time such a Bible Course had been attempted in the Prince Albert circuit, and it was felt that a very fine beginning was made. The students who attended said they were helped a great deal in their spiritual lives.

Most of the parishes in the circuit were represented, as there were students from Mt. Nebo, Spruce Home, Prince Albert, Hagen, Birch Hills, Weldon, Fairy Glen, Crooked River and Chelan. The pastors who were present were, Tandberg, Lerseth, Stolee, and Dahle. Rev. Overlid was also present, conducting evangelistic meetings in the evenings, and doing some teaching during the day.

Courses were offered in Bible Doctrine, I Peter, John, Jonah, Catechism, Baptism and Hymnology. They served to center the thoughts of all on the One who is the Bread of Life.

A great deal of credit for the success of this course is due to the pastor and members of the congregation in Birch Hills, who opened their homes to those who attended and in many other ways helped make our stay a pleasant one. Meals were served in the basement of the church, which also served as class room. Not least among the blessings was the fine Christian fellowship enjoyed by students and pastors.

From the C.L.B.I., Camrose

The Canadian Lutheran Bible Institute sponsored a Bible Fellowship week, February 17-23. The program was as follows:

Studies in Bible History, by Rev. Bernhardson; Studies in Daniel and the Second Coming of Christ, by Rev. Rude; Sects, by Rev. Vinge; the Gospel according to St. Mark, by Rev. Peterson. Other studies in Faith, Prayer, and Sanctification were led by the pastors Odland, Stolee, and Eklund.

The afternoons were set aside for discussion groups. All in all the program offered an interesting week for all Bible lovers present.

Meals were served at the school at a very low rate, and homes were open for visitors. —S. J. Rude.

W.M.F. Medicine Hat Circuit

The W. M. F. had a session Saturday afternoon during the Medicine Hat Circuit meeting which was held Oct. 8, 9, 10, at Granum, Alberta. The meeting opened by singing of hymn "Take my life and let it be." Miss Dagny Fjordbotten led in devotion, reading from Deut. 5: 24-28, 29. The President Mrs. Berg, then read a letter from Mrs. Hendrickson, District vice-president, expressing her regret at not being able to be with us owing to her illness.

The first topic "Life's meaning realized", was given by Mrs. Anton Lind, then a solo by Mrs. Trondale entitled The Stranger of Galilee. The second topic, "How can God be real to us today", was given by Mrs. Nils Thompson. A duet "Dwelling in Beulah Land", was sung by Dagny Fjordbotten and Judith Lind. The third topic "Whence the power to serve", was given by Mrs. Morris Berg. A duet was rendered by Madeline Berg and Miss Ardill, "Softly and Tenderly", Mrs. Oscar Olson gave a very good reading, "Things that have never been done before." Rev. Reitan gave a short but good talk of Faith in Action. The hymn "Beautiful Savior" was sung after which Rev. Reitan closed the program with prayer.

Election of officers as follows:

Pres. Mrs Russell Berg, Claresholm, Vicepres. Miss Nicolena Otteson, Enchant. Sec'y Tres. Mrs. Anton Lind, Granum. Thank Offering Mrs. Morris Berg, Claresholm. Mission Boxes Mrs. Fred Enbysk, Granum. Cradle Roll Mrs. Skippen, Calgary. Sent in by Mrs. Anton Lind.

From Granum, Alberta

The W. M. F. held a circuit meeting at the Granum Norwegian Lutheran Church on November 8-9-10. We were glad to have Professor Moi and Professor Bergh of the Camrose Lutheran College and Rev. Reitan with us. May God Bless you all.

The W. M. F. women held their meeting on Saturday afternoon. Election of officers was held. During the circuit meeting, the Claresholm, Calgary, Enchant, and Granum groups each put on a program, presided over by Mrs. Russel Berg, Dist. President, of Claresholm.

The Ladies Aid met at Mrs. Anton Fjordbotten on Nov. 20th. The meeting was opened with devotion by Rev. I. J. Saugen. The meeting closed with the Lord's Prayer.

The Y. P. L. L. had a skating party on November 29th.

Ladies Aid met at the home of Mrs. Julius Johnson on December 4th. Rev. Saugen opened the meeting with devotion. Mrs. Anton Lind presided due to the illness of the president. Decided to send gifts to the soldiers at Little Norway. Ladies Aid had a quilting on December 16th to make a quilt to be sent to the Old Folks' Home at Bawlf.

The Y. P. L. L. are planning a social to raise funds. The social will be held at the home of Mrs. Muhly. The Y. P. L. L. conducted a Christmas program during the Christmas vacation. Marie Nelson and Eleanor Nelson are attending Camrose Lutheran College. Asloug Fjordbotten is in Calgary, Alf Fjordbotten is attending the University in Edmonton, and Bert Elefson is in training.

The yearly church meeting of the Granum Lutheran Church was held on December 16th. Rev. Saugen was present.

Dorothy Lind spent the Christmas vacation at the home of her parents, Mr. and Mrs. Anton Lind.

May the Heavenly Father always guide and bless us with His peace, and grant you all a very blessed New Year!

—Mrs. Fred Enbysk

From the Asker Ladies' Aid

(Ponoka, Alberta)

The early part of 1940 was rather uneventful. The condition of the roads made it impossible for us to go ahead with anything. Our first big undertaking was to sponsor a large united service in which the clergy and choirs from several churches participated at Asker on June 23rd. The free-will offering taken yielded \$100.00 for the Scandinavian Relief fund. This was one of the biggest events of our community, about 500 people being gathered. Our ladies served "aftermiddags kaffe."

We have contributed to the Red Cross, to the Seaman's Christmas Fund, to the Norwegian Flying Corps' Christmas Fund, to the Bethany Sunset Home at Bawlf, and to the Salvation Army Christmas Fund. We have completed our budget, and are still working on local relief which involves an expenditure of \$80.00 to \$90.00.

Truly we find that if we but ask Him to bless our efforts, we shall attain to the objective set before us. "Beautiful hands are those that do work that is noble, good, and true. Beautiful feet are those that go

swiftly to lighten another's woe."

Our Luther leaguers are working quite steadily and successfully, and we pray they may continue to do so. The Wetaskiwin Luther leaguers were with us in August, and sponsored a lovely afternoon program. We served supper for them, and then they motored to the Swedish Lutheran church at Svea, where they were invited to take the evening service.

Mrs. John E. Krefting.

Bible Institute Book Store Announcements and Price List

On the basis of the experience gained in the two months that the Bible Institute Book Store has been operating, more definite announcements can now be made.

Not all has been smooth sailing. Customers have been disappointed because the items they ordered were not in stock. Others have been perplexed at the slowness with which orders are sometimes filled. You who ordered Lutheran Almanacs and Folkekalenders in October have most reason to be perplexed. These were ordered from Augsburg on November 15. The reply came to us that these were not yet printed, but that the order would be filled early in December. A week ago an urgent reminder was sent concerning these, but at this writing they have not come (though a number ordered December 2 have arrived).

We are unable to carry a big stock of books for two reasons:

1. Because of war conditions, Augsburg will not ship books on consignment.
2. We have no funds, except borrowed, with which to put in a stock of books. Furthermore, we are only breaking even at the prices quoted, and hence are not increasing our reserve fund.

The last statement may surprise some readers, so here are the facts:

1. The discount to us varies from 10% to 40%.
2. But we must pay the following charges in addition to the wholesale price:
 - a On all supplies 11% exchange.
 - b On all supplies the 10% special war tax on imports.
 - c On all supplies a 5% wholesale tax.
 - d On religious books, other than Bibles, Hymnals, S.S. books, the 8% sales tax.
 - e On certificates a 27½% sales tax.
 - f The shipping charges, which vary from 5% to 10% (and even more for postal shipments).
 - g The custom broker's fees.

The cheapest way to ship books is by freight, providing that the order is fairly large. This is why we endeavor to club together many orders into one order at the first of each month. If our customers will cooperate in this respect, we will have a better chance of not losing money on our venture.

To cut expenses to the bone, we are following the rather unbusinesslike procedure of not sending out receipts. We keep a careful record here, and ask you to be content with our silence. We would eventually write you if your bills were not paid. We do appreciate prompt payment of bills.

We will endeavor to keep the following supplies in stock to the number indicated. In addition to the prices quoted are the education tax of 2% and the postage from Outlook.

Item—No. in stock—Price
Communion wafers 1000, 125 for 45c
Baptismal certificates No. 1750
100, 12 for \$1.20
Confirmation certificates No. 197
100, 12 for 80c
Bibles, assorted 12, \$1.00 & up
Testaments, assorted, 12, 40c & up

New Concordia, Music edition,
12, \$1.35
New Concordia, Word edition,
12, 55c
New Graded System, from O.T.
Kindergarten leaflets to Grade
VII, 12 of each 40c
Sverdrup's Explanation 12 of
each 30c
"Prayer" (paper) 6 of each 55c
Books by Hallesby (various titles)
3 of each \$1.00

We will be glad to order for you any other books you desire, and to sell them at cost — but give us time. Arrangements are being made with the Bible Society to carry a stock of pictures, plaques, and mottoes, as well as some of their Bibles.

Saron Church Being Remodeled

The men folks of the Saron congregation have turned out in large numbers to remodel the inside of the church. All the work is being donated. The plan is to have the work finished by Christmas. The remodeling will not only make the inside more beautiful, but will also make it a great deal warmer.

Pastoral Conference in Bawlf, Alta., Nov. 27, 1940

The Northern Alberta Pastoral Conference met in the Bawlf Lutheran Church, Rev. A. K. Odland's parish, November 27, 1940.

The following pastors were present: H. T. Egedahl, C. S. Lystig, K. O. Kandal, A. H. Solheim, J. B. Stolee, S. J. Rude, J. O. Reitan, and A. K. Odland.

The meeting was opened by singing Hymn 53 in the Concordia, and Scripture reading and prayer by Rev. J. B. Stolee. Hymn 242.

Rev. C. S. Lystig gave a Bible Study on Titus 2, after which the meeting adjourned for dinner, given by Mrs. A. K. Odland.

The after-noon session began by singing Hymn 269, after which Rev. J. O. Reitan led in devotion. Hymn 87.

Rev. S. J. Rude gave a talk on Pastoral Visitation, basing his talk on Acts 20: 20.

The following Business was transacted:

Dr. H. T. Egedahl read the minutes from the last meeting, which were accepted as read. Rev. J. B. Stolee was elected to give a Bible Study on Titus 3 at the next meeting, and Rev. A. M. Vinge to give a talk on "Sects".

It was left in the hands of Rev. Stolee, Egedahl and Odland to call the next meeting.

The following officers were elected for the coming year: President, Dr. H. T. Egedahl, re-elected; Vice president, Rev. J. B. Stolee; Secretary-Treasurer, Rev. A. K. Odland, re-elected.

The meeting adjourned by singing Hymn 84.

Evening Services were conducted in the Bethany Sunset Home by Rev. K. O. Kandal, and in the Church by Rev. J. B. Stolee.

A. K. Odland, Secretary.

From Frontier, Sask.

Frontier and vicinity is well represented at the Saskatchewan Bible Institute. After Christmas we have a total of ten students in attendance.

The students who came home for Christmas conducted a meeting at Frontier on New Year's day. There was special singing by the students, and the evangelists, Heggstad and Overland spoke. A collection was lifted for the benefit of the Bible School. Rev. C. L. Jothen is the local pastor. —Cor.

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.

The Door of Opportunity

(Talk given by Mrs. Haldor Hodne over Radio Station WCAL on October 17th, 1940.)
(Conclusion)

Later, the painter called over the fence, "Madam, did I hear you sing? It reminded me of mother and the way she always used to sing at her work."

Then followed a brief conversation about a departed Christian mother, and the busy housewife had the opportunity to invite the workman to a Gospel Service, where through the Word of God he was won for Christ.

We weally LIVE only when we let the love of Christ flow through us to others. Let us ask ourselves, How do we invest our time?

Is it for pleasure, or for the service of the Lord?

Are we faithful to keep our light of testimony and prayer burning?

Are we making use of the open door of opportunity?

"Somebody did a golden deed, Proving himself a friend in need; Somebody sang a cheerful song, Brightening the sky the whole day long, Somebody made a loving gift, Cheerfully tried a load to lift, Somebody told the love of Christ, Told how His life was sacrificed— Was that *somebody* you? Was that *somebody* you?"

FOURTH—THE OPEN DOOR OF FINANCE.

In these days of fluctuating values it is well for us to invest our money wisely.

POSSIBLY, before long, even we in America may find our liberty to give to the Lord's Work seriously curtailed. In the meantime, we have freedom. How shall we use our money? How many of us at this time while the door is still open, while the opportunity is still ours, will give while the money is ours to give, that our money may help accomplish something eternal and permanent in Heaven, "Where neither moth nor rust doth corrupt, nor thieves break through and steal."

Perhaps many of us will regret that we have been so delinquent in responding to appeals for the furtherance of the Gospel.

Money that might have been freely given for support of missions and the Lord's work, may now be taxed into supporting an entirely different program.

Just yesterday, many of our young men were conscripted. The time appears to be at hand when every able-bodied young man must join an army. God has had His call for volunteers out for centuries, but the volunteers have been altogether too few, and the means to support them altogether too meagre.

Many people, even today, are not interested in Mission work of any kind. They do not seem to understand that the business of the Church is to make known the Gospel of Jesus Christ to all men.

We are familiar with the names of the two chosen by the Lord, Barnabas and Saul. They were set apart for a peculiar ministry, namely, that of pioneer missionary work. It was not an easy thing to undertake, but when God called, they were ready to respond.

Just recently a number of young people from our midst left for the Foreign Mission Fields. Their testimonies were and are a challenge to us at home. They are the GO MISSIONARIES, The ones who personally carry the good news of salvation to other lands.

We are the CO-MISSIONARIES. WE should be that faithful body of men, women, boys and girls who by our gifts, our prayers and interests make possible the services of the GO-MISSIONARIES. "And how shall they preach except they be sent?" (Rom. 10: 15).

Let us pray that many of our Young People might go forth not with ammunition, but with the Spirit of Jesus Christ in their hearts. Let us give of our means and help share the Gospel with others, share it far and wide.

I want to make an appeal for the little ones. Enroll the baptized babies up to five years of age in the W.M.F. Cradle Roll! Each enrollment is one dollar, and this money is used for Alaska Mission. Help bring the Gospel to those who live in the cold, dark land of the far North. Since the C. R. was organized in 1927, we have

enrolled over 40,000 babies. Think of over 40,000 little missionaries reflecting Christ in all parts of our country. Many times we make little or no effort to bring our children to Christ. May we, like Hannah of old, dedicate them to the Lord.

It was told of Bishop Fredrick Keeney that when he was called to China, he found among many accumulated belongings after his departed mother, "A Mother's Diary." In glancing through it he found this written: "Fredie is two years old today. He was a welcome child and brought joy into our home. We are praying that he may grow to be a useful man and, if it is God's will, become a minister of the Gospel." Bishop Keeney confessed that his eyes moistened as he learned for the first time of the prayers for his life's work which had been in his mother's heart from his birth. His mother's prayers were answered.

ARE our prayers back of *our* children? HOW ABOUT IT?

Has the Lord said to you, "Arise, go to Africa, India, China or elsewhere to tell of My love?"

Or has He said, "Stay, pay, and pray so that others may carry the Gospel abroad?"

Or have the needs of restless multitudes who are dear to God ever touched your hearts?

"Behold, I have set before thee an open door."

Dear Women, the UNUSED OPPORTUNITY will be the one cause of shame and sorrow. There is great need of the hour. What will you do?

"Something for Christ, let us begin This day, this hour, some work for Him. The fields are white, the laborers few Whate'er Thy Will, Lord help us do."

The Spirit of Home Missions

I am the spirit of Home Missions. I was born in the hearts of the lowly. My ancestors were pioneers: My mother is the church; My father is the spirit of righteous adventure.

In my early life I fought against ease and stagnation.

I blazed new trails in thought and endeavor;

I slept in the great forests of the West; I drank from the running brooks; My footprints are seen everywhere.

I searched for stout hearts and found them. I have increased courage in the hearts of men who dare.

I always keep "on the line of discovery." I have welcomed the new born babe in the frontier cabin;

I walked the crowded city streets; I visit the sick;

I preach the gospel to the poor. I gave the negro my right hand and helped him up.

I welcome the immigrant. I show kindness to the stranger in our land.

I help build your churches, I live because I serve.

I am not a formal organization: Departments, bureaus, secretaries, treasurers;

These are only my framework.

I am a spirit, Commissioned of God and blest by the lowly Nazarene;

I must help men in heroic tasks— For humanity gnaws at my heart.

Therefore let me go to the needy places. My spirit must live.

Yesterday He loved me. Today He's just the same. How long will this continue? Forever. Praise His name.

Dead Churches Have No Need For Money

Two men met, and one asked the other to give financial support to the church. The reply was an irritated refusal with the remark that the church was always wanting money. The solicitor received the refusal and the criticism meekly and then said quietly:

"When my lad was a boy, he was very costly. He was always in need of shoes and clothing. The bigger he grew, the more money had to be spent on him. I was always having to put my hand in my pocket to find money to keep him; but—he died, and now he does not cost a cent."

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

Laid Up in the Heart

"Thy Word have I laid up in my heart" (Ps. 119:11).

In speaking of the last days of her sainted husband, an old friend writes: "We read choice passages he had written down in a small note book and carried with him always. Whenever he had a few moments leisure he took it out and looked them over. He had committed them to memory. Once we were traveling and in the evening had no way of reading a portion of scripture for lack of light. But he repeated from memory passage after passage of most precious promises. It was a most blessed devotion."

One of the most blessed endeavors in the life of a Christian is the memorization of Scripture. The question may be asked if there ever has been a Christian of dynamic spiritual power who did not know Scripture well.

In the very nature of the case, it is impossible to have spiritual power apart from the Word of God. That Word guards us against sin (Ps. 119: 11) and cleanses our ways (Ps. 119: 9). It is the work of the Spirit to convict of sin, but that He does through the Word, which is His sword (Eph. 6:17; Heb. 4:12).

Many a person is alternating between joy and despair spiritually because he is depending on his uncertain and shifting feelings and experiences. Let him rest on the only sure foundation, "that which is written"; then his shall be a constant joy because it rests on the unchanging promise of God.

As a person grows in grace there will be laid on his heart an increasing burden for the salvation of others. How shall he be a good instrument of the Holy Spirit without knowing that Word which is the power of God unto salvation?

Have you in the past laid up God's Word in your heart? If not, are you laying it up now? If not, will you do so in the future? If your answer is yes, begin right now. The devil has little fear of the person who makes promises fine and many as to what he will do tomorrow. Then does he chuckle, for he knows so well that somehow or other tomorrow never comes for most people who depend on it.

Not good intentions for tomorrow, but acting today, this day of grace which the Lord has given, is the secret of growth in the Christian life. Begin today to lay up God's Word in your heart.

International Y.P.L.L. Convention concert program for June 19th, 1941

Rejoice and Sing, Bach No. 20 10c
Jesus Priceless Treasure, Bach No. 5025 10c

O send Thy Light Forth, Balakireff No. 4163 15c

Beautiful Savior, Christiansen No. 51 10c

The Kingdom of God, Christiansen No. 150 18c

There shall A Star From Jacob Come forth, Mendelssohn No. 13 15c.

Singers who plan to attend should obtain the songs and come prepared to participate in the choir. Order the music from Augsburg Publishing House.

Apologies

The meditation at the head of this column was printed first in the Saskatchewan Lutheran Bible Institute Bulletin. To those who have read it before, your editor hastens to explain that he has been confined to his bed by a spell of flu and laryngitis, and hence is considerably behind in his work.

An apology is due the reporter from the Spruce Home Luther League. His name is Teddy Jacobson.

News from the Saskatchewan Bible Institute

Again the Lord has permitted the reopening of the Bible Institute for its winter term, beginning Jan. 3rd,

1941. It is good to know that even at the beginning of the term we can look to God to shower us with His blessings as He did during the fall term. May it be the prayer of everyone that "His word will not return void, but that it will prosper and accomplish that which the Lord pleases."

This term there are 55 students attending S.L.B.I. thus far. Together we are truly experiencing many spiritual experiences and joys in Christ.

This week-end, January 16—20, we have been especially blessed by a visit of Evangelists Knut Heggstad, and Edwin Overland of Frontier, who have pointed out to us from God's Word our sins and sinfulness, but again pointed us to that "Lamb of God which taketh away the sins of the world."

This year, friends, we need your support more than ever. First, will you pray to God to supply the necessary funds? Secondly will you give as the Lord reminds you to give?

Sincerest greetings in the Name of Jesus. Esther Anderson.

The Reformation Church

What! Leave the Reformation Church,

Our fathers' and our own! Desert, betray and wound the breast On which our strength has grown? No. We may leave our land and our tongue,

Those near and dear we've known, But not the Reformation Church, Our fathers' and our own.

What! Leave the Reformation Church,

Our glory and our pride? Forsake the faith that Jesus taught, There is no truth beside! No, on this Rock 'gainst every shock, Though proselytes assail, We'll stand secure, with promise sure,

They never shall prevail.

We love our Reformation Church, For she reveres her Lord, She teaches naught, confesses naught,

But from the written Word; Her voice is like our Savior's voice, Compassionate and kind, She teaches us the Gospel pure— Thus we salvation find.

We love our Reformation Church, Because she leads us on To heaven and God—the Church above,

Where Christ our Lord hath gone; We follow in the steps of Him, The Life, the Truth, the Way, The Morning Star that lights the path From darkness unto day.

Then with our Luther, bold and true And loyal to each vow, We'll stand with Christ and for His Church,

As God doth call us now; In protest strong, 'gainst every wrong,

Proclaim His truth alone— This faith shall still be dear to us, Our fathers' and our own.

—J. E. Bushnell.

Thankfulness

I wonder if I'm thankful For the blessings of the day, For health, and food and raiment, Good things that come my way.

A little now and then to spend When the cupboard's getting bare, Some neighbors kind, a few true friends, Treasures of earth so rare.

I'm thankful for the rays of light That fall across my way, For needed grace that helps me live, For strength as is my day.

But most of all for hope that's like An anchor to the soul, The Clefted Rock to hide me in, When tempests round me roll.

So may I then with thankful heart, When mists obscure my way, With eyes of faith pierce yonder gloom, Behold the break of day.

W. Eyre, in "Our Young People."